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INTERNATIONAL BIBLE STUDY.

April 23, 1882.—*Mark* II. 1-17.

It was noised abroad in Capernaum that Jesus was at home, having returned from his tour among the outlying places of Galilee. Many were glad to hear it. Some there were who had been laid low with sickness, some sick persons had been brought in from the country and were waiting for the Healer, and there were scribes and Pharisees there from Jerusalem and other towns, who had come specially to investigate and report upon his strange proceedings. They came together in large numbers, crowding the house to the very doors. He spake the word unto them. The word of God dwelt in him richly. He could not look upon people or listen to them without perceiving how much of God's mind concerning them was ignored by them and without authority over them. He gave them what he saw that they lacked. They were plumming themselves upon their own religiousness and upon their faithfulness, and Jesus proceeded to show them the demands of God, the spirituality of the law, the moral bankruptcy of men, their need of a radical change, utterly beyond their power to accomplish. He had to give them correct views of the character of God and of the divine government. Four men came bringing a poor paralytic. How far they had brought him we know not; very likely from some country-place; for they were unwilling to go back, when they found it impossible to enter the house; and the fact of their having come from a distance would tend to excuse them for the bold procedure of making a way through the roof. It was a good thing for *this poor man that he had some friends* who believed in Christ, and who would not rest until they had brought him to him. Some go through life stubbornly beating away from them Christians who offer to be their friends; in the last day they will know how suicidal this folly was. We remember a friend, a Christian officer high in H. M.'s service, who on his way to a certain place fell in with a poor man who had met with an accident, disabling him. This officer got a litter made and taking one end upon his shoulder, assisted in carrying it to the town some miles distant, where he made him over to the person in medical charge, thus showing that the spirit of the good Samaritan, which is the spirit of Christ, still lives. These four friends of the paralytic could not think of going back, though every thing seemed to say 'You must seek a more convenient seas on. They ascended on the outside to the roof and after removing some obstruction that existed there, let down the couch with the man upon it just in front of where Jesus was sitting. The Lord sometimes allows hindrances to be in our way when some good work is in hand, for the purpose of proving our faith and the intensity of our desire. Many seem to think that when they have overcome the natural selfishness of their character so as to embark in any good work, God may confidently be expected to make every thing propitious. But God does not by any means always act on this rule; he often tests those who have set their face to do any good work. That there is a lion in the way is a very good reason to some not to go forward; and to others a very good reason for going forward; certainly, no reason for staying at home. We are to work out our salvation as these kind men worked out the physical restoration of their friend. He who looketh back, having put his hand to the plough, is not fit for the kingdom of heaven. The faith that fits men for the kingdom of heaven, is a faith that nerves them against the intermediate difficulties. The path that leads to the kingdom of heaven is not a path that goes carefully round the great boulders of difficulty, or keeps in doors when the Anakim are stalking abroad, but takes its sling and stones and runs upon the enemy.

"Son, thy sins are forgiven thee." This was spoken in view of the faith manifssted by these persons. The Lord was glad to heal the bodies of men, but knew that this would avail them little if they did not get salvation. Every miracle of healing was an object lesson by which he sought to make men understand that God is rich in mercy and ready to save men from their sins. These miracles of healing were just the Gospel, expressed in the language best understood by the people; especially when we bear in mind that this sinless one himself bare our sicknesses, suffered himself that from which he so quietly released men.

The scribes laid hold upon the words with great zest, as furnishing them with that proof of the invalidity of the mission of Jesus which they were seeking. Who can forgive sins, but God against whom they are committed? Be it so. God alone can forgive sin. But what if God himself shall put his seal to the forgiveness just granted by Jesus? It is for God to forgive sins; it is also for God alone to recover men from palsy by a word. The one is not easier than the other; for nothing less than omnipotence can do either. To show them that the Son of man hath power on earth to forgive sins, he bids the paralytic take up his bed and walk. This word carries to the poor man the divine power of God in Christ; in receiving the word, by faith, he receives the power of God. In like manner when we receive in faith Christ's word of forgiveness we receive power to get rid of sin. Hence such injunctions as this: "Reckon yourselves to be dead unto sin." "The word is nigh thee, even in mouth and in thy heart."

"Why reason ye these things in your hearts?" These doctors of the law thought they were wondrous wise because they met the word of Christ with reasonings, blocking up its way to their hearts. The reason of highest heaven, transcendental in the true sense, was in the word that fell from the lips of Christ; but they clung to their own vain conceit of wisdom which could do nothing for them but exclude the favour of God and eternal life.

WEEKLY REVIEW.

—The question is sometimes asked, Are there any cases of demoniacal possession in our days? We incline to think there are. Some of the cases of "running amuck" that are from to time reported, appear very like cases of demoniacal possession. The man who ran *amuck* at Jacobabad last February, has just been sentenced to death. Nothing more diabolical could be conceived than the rage for killing that got possession of this man. He was cajoled by a woman of the town to give her the amount of his pay as a recruit, just received. Twelve days afterwards, he went looking for her armed with a rifle, and 20 rounds of cartridge. Parties that remonstrated with him for going thus armed were ruthlessly shot down. He killed seven persons, only one of whom he knew even by name. He killed one woman and wounded another without meeting the woman who had excited his fury. He was certainly responsible for these murders, and perhaps the narrative rather goes to show the satanism of humanity.

—For the fifth time there has been this year a gathering of Christians at the Easter Holidays in the groves of Lanoli, to wait upon the Lord for spiritual blessings for themselves and others. The great majority were Methodists, but there was a sprinkling of others. The number in attendance this year was at the least as large as in any former year. They came from Bombay and Poona, Egutpoora, Bhosawal, Nagpore, and Mhow, from Sohagpore, from Baroda and Ahmedabad, from Lahore even, from Sholapore, Secunderabad, Chudderghaut, Bellary. Madras and Ahmadnuggur, and from other places. The following ministers were present: Northrop, Gilruth, Stephens, Gladwin, Bowen, Shreves, Robbins, Moore, Morton, Carter, Davis, Fraser, Bruere, Greenig, Baker, Shaw, Lyon; also, Dr. Scott of the N. India Conference; also Dr. and Mrs. Bissell of the Am. Marathi Mission. Some Native preachers and other Native Christians were present. There were twenty five tents pitched, including the Shamiana for the preaching place, and the mess-tent. The weather was most agreeable. The birds were in full song and the trees in full leaf. One night a wolf came into the camp, but fled as soon as he perceived the nature of the gathering. The daily meetings were as follows: Prayer-meeting at 7 A. M., often extending till near 9; preaching at 11, with after-meeting; children's meeting at 1-30; vernacular meeting at 4-30 P. M.; preaching

at 7 with after-meeting. Sermons were preached by Messrs. Fox, Gladwin, Carter, Baker, Davis, Northrup, Gilruth, Shaw, Bowen, Dr. Scott, Dr. Bissell. Mr. Fox presided. The Beulah hymns were used, and nothing could exceed the heartiness of the singing. It was altogether a season of extraordinary spiritual blessing, and some who had attended camp-meetings in America as well as this country, testified that this was the best they had ever attended. It was a time to be long remembered for its quickening influence. There were, we suppose, at least 300 in attendance, though including visitors from Lanoli and Khandala. A good many who had been hitherto living without God in the world, were brought under conviction, and sought and found salvation. Many whose faith had been drooping were revived. Ministers and laity, men and women, adults and adolescents all alike testified to the illumination and quickening received. Some that were there were like Peter, James and John on the mount of Transfiguration; awaking out of sleep they saw a glorious being and could hardly at first recognize Jesus, so exceptionally glorious did he appear. That there was in some of the meetings a good deal of noise and excitement, cannot be denied. Some of the more demonstrative brethren, could not realize that they had liberty in a world so given over to the bondage of corruption, to praise God, unless they shouted at the top of their voices; but even then we found it better to be in the midst of the whirlwind, communing peacefully and joyously with the Lord, than to be outside, a spectator tempted to cavil. He that spoke to the winds and the waves manifested his sovereign grace, and many testified to having special blessing even in the stormiest meetings. After one of these evening meetings, a good number were unwilling to separate and continued waiting upon the Lord till half past two in the morning. The communion of the Lord's Supper and the love-Feast were held on Monday morning at the early service. It was a hallowed service. About 140 partook of the Lord's Supper.

—The daily vernacular services were exceedingly well attended not only by servants on the ground, but by people from the station. On one occasion there appeared to be about 150. Speaker after speaker addressed them, and hymns and *bhujuns* were sung in Marathi and Hindustani. At the close of the meeting on Sunday two Native women, servants of a Christian lady who had led them to the Lord, were baptized. Their language was Teloogoo; the Rev. Mr. Robbins baptized them, Miss O'Leary of the Rev. C. B. Ward's mission acting as interpreter. After this Mr. and Mrs. Robbins presented their infant for baptism. At the 11 o'clock service on Monday morning, a special subject occupied the attention of the meeting, viz., How shall all our people be brought to realize their reponsibility to engage in personal efforts for the conversion of the people of the country? Mr. Bowen gave the opening address, linking together the following texts: Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, bringeth forth much fruit. I, if I be lifted up will draw all men unto me. Before whose eyes Jesus Christ hath been evidently set forth, crucified among you. They that are Christ's have crucified the flesh with the affections and the lusts. Blameless and harmless, the sons of God, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the word of life. It was pointed out that the word of life which Christians living among the heathen should hold forth, is in a language that all understand. With or without the knowledge of the vernacular, this command may be obeyed. The word of life is the word of love; divine love set forth by human kindness. It is Christian love that will bridge the interval that separates the foreigner from the country-born, the European from the Asiatic. As Christ went about doing good, and thus addressing men in a language that even the most carnal could understand, so it is the privilege of Christians living in India to interest themselves in the people around them, and conciliate them with such acts of kindness as they can appreciate, and by degrees melt down the barrier of suspicion and prejudice and distrust. Christians are to be "shod with the preparation of the Gospel of peace." Goodwill to men must find suitable expression, before the people around will entertain the idea that we are the ambassadors of God. Let Christians take to heart this reading of the Gospel, that it requires them to hold forth the Gospel first in kindly acts, in friendliness such as the people can understand. Dr. Bissell next spoke, quoting the passage, "Epistles of Christ, known and read of all men," and by a reference to the case of the converted Sandwich-islanders, showing "that there is that scattereth and yet increaseth." After the Sandwich Islanders had been converted, there came a time when religion among them seemed to make no advance, until the people had been shown that as they themselves had been evangelized by foreign missionaries, so it became them to send out missionaries to the islands that had not received the Bible, and to support these missionaries. They sent out a mission to the Micronesian Islands, and have continued ever since to sustain these foreign missions, and the result has been the revival of true religion among themselves and a greatly intensified interest in the word of God. Mr. Namaji-Powar said that he had observed that the families that cared most for the spiritual instruction of their servants, had seen those servants converted. Some earnest words on the same line, were spoken by Mr. Gladwin, and Mess. Krishna Chovi, Morton and Moore and others followed. A season of prayer followed in which all consecrated themselves to the Lord with special reference to being used among the Natives. It is impressed upon us that it will be desirable at the next Camp-meeting to invite the attendance of Natives, if even for one day only. We believe that these meetings should take on more and more of a Native character. Tee Lanoli camp-meeting of 1882 closed on Monday evening.

—All that the Afghans wanted to make them a formidable neighbour to India, and a perpetual thorn in the side of this country, was to be liberally supplied with money, arms and ammunition. A Catalogue of the money, arms and ammunition supplied them by the Indian Government since the beginning of Dost Mahomed's reign, is a most remarkable document. 4000 flint muskets, 4000 percussion muskets, 10,000 muskets, and so on; Brunswick rifles, Enfield rifles, Snyder rifles, with endless ammunition, howitzers, big guns, artillery wagons, in fact every thing which a war-loving but poor people could desire. We really don't know any thing more amazing that the persistent attempt to satisfy an appetite that grows by what it feeds upon. This is the bastard wisdom that goes by the name of policy, and which is always cutting its own throat. Hazekiah made a great mistake when he took the ambasadors of Babylon through his palaces and treasuries and armouries, exciting their cupidity; but how egregious would have been his blunder if he had said to them, take every thing you have a fancy to and I will be at the expense of conveying it to your capital. But even this folly would not have parallelled that of which we are speaking. For Judah could boast of no such preeminence over Babylon in what pertained to materials of war as England may in regard to Afghan. And this thing is going on still. The present Amir has received £ 400,000 and wants a million. Further.

Abdul Rahman Khan received in 1881 six 9-pounder and eight 6-pounder smooth-bore guns, with carriages and first line of ammunition waggons, with side arms and small stores; four 12-pounder howitzers, S. B.; two 6-pounder smooth-bore guns (without ammunition), 3,000 Enfield muzzle-loaders, 1,000 muzzle-loading cavalry carbines, and a great quantity of common shells, shrapnel, shot case, solid, and carcases, with upwards of 1,800,000 ball cartridges.

Whatsoever a man soweth, that shall he reap: he that soweth dragon's teeth may expect to reap armed and hostile battalions.

—The *Indian Witness* mentions that Miss Sarah Cassidy has joined the Methodist Zenana Mission in Lucknow, and expresses a conviction that we share with our contemporary that she will prove a most efficient worker. Miss Cassidy is one of the daughters of the late Rev. H. P. Cassidy of Poona, well remembered not only for his linguistic powers and work among the Natives, but for his success in educating many of the youth of this presidency.

—Those who deprecate the agitation against the Opium Traffic between India and China, assure us that there is not the least virtue in the opposition of the Chinese Government, it being dictated simply by commercial considerations. To hear these censors one would think that England knew nothing whatever of such a base motive as the desire for gain. Why, the considerations involved in pecuniary gain are the highest known to our rulers. The Opium revenue is so very profitable that it is even forbidden to enquire into the moral features of the case. Let us imagine for a moment that every thing of an intoxication nature desired by the people of the United Kingdom were supplied by the United States, and that England had to pay America annually a sum of money in excess of all that she derived from the export of her manufactures; what an outcry there would be against such a ruinous exchange. Well, all the money that China receives for her tea is expended, with more besides, for the Opium forced upon her. It is a mere question of time when this perennial desiccation shall have brought the Chinese empire into a state of hopeless decrepitude.

—The Rev. D. Mackichan of the Free Church Mission in Bombay, left in the Str.

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Rome yesterday, for England, with Mrs. M. with the expectation of being absent a year or eighteen months. Mr. Mackichan has been seven years in Bombay and has given excellent proof of the interest which he takes in the elevation and evangelization of India. There was a meeting of Native Christians at the Free Ch. Institution on Wednesday at which an address was read expressive of the high appreciation in which his work and that of Mrs. M. is held by them, and some presents were made to them. On Thursday there was a meeting of the students and teachers of the Free Ch. Institution to present Mr. Mackichan with a silver cup and an address expressive of their esteem and in recognition of his assiduous efforts in their behalf. In his reply Mr. Mackichan spoke of the great pleasure he had always derived from his intercourse with Natives of this country, and expressed the deep sense he entertained of the value of the friendship of those Native gentlemen he had come in contact with.

—Owing to the pressure on our columns a number of contributions stand over.

—Letters received from Aden convey the information that Mr. Jas. Morris, C E. who left here in the *Bokhara* in a very precarious state, had improved on the voyage, though the fever had not entirely left him.

CONVERSION OF MOSES EZEKIEL SANKUR, A MEMBER OF THE BENI-ISRAEL COMMUNITY IN POONA.

The Beni-Israels of the Bombay Presidency are Sepharadim. They have the scriptures read in the Hebrew tongue, and their liturgy is also in that language. Very few of them understand what they pray and read, and therefore they are quite ignorant of what the Scriptures and liturgy contain. I as one of them attended the synagogue and did all the outward ceremonies. I never observed any person amongst my people reading the scriptures every day in the language he understood, or praying in the Marathi tongue. But blessed be God, through Christian influences, some I know are now reading the word of God every day, and also praying in the vernacular language. My brother-in-law used to read his prayers in Marathi and I scorned him, and told him that God never hears prayers in any tongue except Hebrew. In the year 1872, Baboo Protap Moosumdar, a Brahmo missionary, visited Poona for the first time. He delivered a course of lectures in the city. I went to hear with some other Jew friends. On our return one of us said that the Baboo's statements were without proofs. "Read the scriptures and you will see how Moses describes the creation of the world and the creation of man; and how sin entered the world." These words came to my heart. I began to read the scriptures in Marathi. I read for a while some chapters of the scriptures, and then set it aside thinking it too burdensome. In the year 1875, Mr. Bundoojee Bapoojee, a pensioner Jew, became a Christian in Poona and the thought of diligently reading the scriptures came again into my mind. When in this state a Jew friend of mine (for whom I have great respect and pray that God also may open his eyes) got me acquainted with a missionary lady, Miss Bernard. She began asking us questions from the Old Testament saying "you call yourself the custodians of the oracles of God and you should know more of the Bible." She recommended us to read the scriptures and also pray in the language we understood which I and my friend have done for the last 5 years continually. My friend asked the lady to help us in our studies, whereupon the Rev. Mr. Greig who was then chaplain at Poona undertook a Bible class with us every Saturday evening. He continued teaching us till Dec. 1878, when owing to over press of duty, at his request Rev. Mr. Small took the class. We learned and discussed many questions in the class. When I began to speak of Jesus as Messiah the Jews told me that the English version of the Bible is not a correct translation and no Jew should depend on it. I sent therefore for a translation made in England of the Old Testament by Dr. A. Benisch a Jew and a Professor of Hebrew. The first book my friends and I compared with the English version was that of the prophet Isaiah. The book contains a chain of prophecies, from Chap. 40 to Chap. 66. We found some changes in the words such as, instead of Lord. *Eternal*, Isles, *Marine Isles &c.* We also, while comparing, read Barnes' commentary on the book of Isaiah and found that the slight changes which Dr. Benisch suggests have also been suggested by Barnes. The light that Jesus is the Messiah shone on me when I read that book. Other friends then advised me to read books on the Jewish side. This was a prudent advice. I procured a course of sermons preached in the Bayswater synagogue by Dr. Adler as also, "The grounds of Christianity examined, by comparing the New Testament with the Old," by George Bethune English A. M., and also "Judaism and Christianity," by Dr. Benisch, in which he tries to prove that Christianity in its present state is not so much the outcome of Judaism but is a complete negation. I read these books with deliberation. In the year 1877, Miss Bernard gave me a magazine entitled the Hebrew Christian edited by Dr. Edersheim and told me that the editor of the magazine was a Hebrew Christian. I wrote to him and asked him certain questions, which he answered in a very satisfactory manner. He also kindly sent us some books. Amongst them, two replies to Dr. Adler's sermons, "A short and easy method with the Jews," by Leslie, and "Christology of the old Testament," by Hengstenberg. The conclusion I came to after reading the controversial books was that the present Jews, not believing in the doctrines of the incarnation, mediation, original sin, regeneration, atonement, Trinity, and Divinity of Christ, work very hard to interpret passages of the Bible in a different way. But if these be taken away there remains nothing for the Jew. I know the Jews agree, and it is one of their principal dogmas, that a period of wonderful change will come, but they differ when they try to define the Messiah and his mission. According to some the Messiah is simply a powerful man who will lead back Israel to the land of their ancestors and execute vengeance on their tormentors. According to others the Messiah is simply a myth not a person but only a symbol of a period of prosperity for all nations so that not even the material restoration of Israel will be required, A third party says that the Messiah will surely be a man, a descendant of the Royal House of David, endowed with supernatural power, who will reconstitute the nationality of the Hebrew race, and again restore the sacrifices. The Jewish authorities are now at a loss in regard to a time when the Messiah will come. My readings and searching of Scriptures led me to the conclusion that the Messiah would come before the destruction of Jerusalem and of the temple and its services because all the prophecies so point out. Gen: xlix. 10. Haggai: ii. 9. Malachi iii. 1. Ze: ix. 9. God whose hand has built the temple has now Himself closed its gate. God who instituted the sacrifices has now aboblished them. The reading of the New Testament and the conversion of Paul confirmed me in these convictions. I beseech, most earnestly, my Jewish brethren in the flesh to read the scriptures and see that the Messiah promised to our fathers has come and to accept him, because the guilt of the Jews who deny him is very great, in whose hands God has placed the scriptures. Christ is indeed the Glory of his people Israel and a light to lighten the Gentiles.

Moses Eéekiel Sankar.

NOTICES OF BOOKS AND REPORTS.

"Faith the highest Reason," by Dr. R. Grau, Prof. at Konigsberg. Translated by Rev. Wm. Stevenson. M. A. Free Ch. Mission, Madras. This work in the English is published by the Mad. Com. of the S. P. C. K. Dr. Grau's position is this:

"Every higher grade or form of life has its own peculiar laws which transcend the lower grade, and are not to be explained by the laws of the latter. Now faith and its content, Christianity, are not a new knowledge or philosophy, but a new life, a new creation. Therefore faith, the highest grade of created life, cannot be opposed from the lower stand-point of natural life and natural reason, but proves itself to be a higher life just by this, that it contradicts the laws of the latter. As faith, however, presents itself as the highest life, so it shows itself also to be the highest reason."

A hasty glance is then given to the graduated series of existences as presented in science, nature and history, up to the highest life, that of faith; the opposition of faith to the natural reason follows; finally we have the harmonizing of faith and reason, and faith proved to be the highest reason. "The higher life ascends, the richer and more complex does it become, but also the fuller of contradiction; the lower life stands, the simpler and more intelligible it is." On almost every page of this little book, or large tract of 70 pages, we find passages that we are tempted to quote. But the work needs to be read as a whole, and as it is happily made accessible to all we will refrain from making citations. The argument wrought out here is virtually that which Paul indicates in the 2nd ch. of 1st Cor. where he shows that while the spiritual man may not be comprehended by the natural man, he is himself able to comprehend all, for he is moving on the highest plane. Dr. Grau shows that this embodies a universal principle, illustrated in all the departments of nature. We recommend our readers to possess themselves of copies of this little treatise. It is to be had at the depot of the S P. C. K., 17 Church Road, Vepery, Madras, and doubtless can be obtained through our local Tract and Book Society.

—"Report of the Am. Presbyterian Mission in Western India, for 1881." The stations occupied by this Mission are Ratnagiri in the Concan, and Kolapore with Panhala above the Ghauts. The present staff of the Mission consists of the Rev. Messrs. Seiler, Goheen, Ferris and Tedford with their wives, with Mrs. Hull and Miss Patton; Mr. and Mrs Graham are on a visit to America, from whence Mr. Seiler lately returned. Vernacular preaching, in-doors and out of doors, has been carried on at the stations mentioned; there are vernacular schools for boys and girls; Sunday-schools, schools in gaols, Zenana work, etc, and there has been itineration in the districts to some extent, by Native helpers. At Kolhapore one young man was received on profession of his faith, and at Panhala three converts were received. Present whole number of communicants, 65. A young Koonbi who had received Chr. instruction in Guzarat, was baptized by Mr. Graham at Ratnagiri. Two young men of the Mission have attended the Normal school of the C. V. E. S. at Ahmednuggur.

ASIA ONE ARCHIVE

"Report of the Y. M. C. A. Bombay." The various items mentioned in this Report having already been mentioned in the *Bombay Guardian* we need do no more than congratulate the Association upon the measure of success that has attended its work. Last year 28 new members and 66 associates joined. No less a sum than Rs. 11,851 was collected last year.

"Anglo-Indian Evangelization Society," Mr. Sandwell is doing work on the East Indian, the Tirhoot and the Gya Railways; Mr. Toley along the Eastern and Northern Bengal Railways. Two men were asked for to labour in Assam, Cachar, and Sylhet, and the Rev. Alex. Thomson has been apointed to Assam, while Mr. Rawson, selected at the same time, has found we understand, a field in connection with the Railways in W. India. Contributions in India, Rs. 2,638; from England, Rs. 3,247.

We are favoured with copies of the following, and hope to have soon the opportunity of passing them in review: Reminiscences of life in Mysore, South Africa and Burmah. By Major-General Dobbs.—Life and writings of Lord Bacon, in Marathi; by Mr. G. N. Kane.—Report of the Missionary Society of the M. E. Church.—The Purans. A monthly amusing Magazine, for April.—Report of the London Committee for the Exposure and Suppression of the traffic in English Girls.—Report of the Evangelical Alliance.—Report of Medical Mission work in connection with the London M Society's South Travancore Mission.—Report of the General Family Pension Fund, Calcutta.—Report of Mission to Lepers in India.—Report of the Am. Marathi Mission.—Report of the Tract & Book Society, Bombay.—Report of the German Evangelical Missionary Society in S. W. India.—Reviews from the *Dnyanodaya* touching the Theosophists.—Life of Jesus Christ, Marathi. Compiled by Baba Padamanji. Part iv.

The Bombay Guardian.

SATURDAY, APRIL 15, 1882.

THE LAW OF THE KINGDOM.

"Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." The code of the kingdom of heaven consists of a single law. He who loves God with all his heart, soul, mind and strength cannot but do the will of God in all particulars. When we pray "thy kingdom come, thy will be done on earth as in heaven," we pray that we may love God according to this requirement. To be in the kingdom of God is to be controlled by this love.

This command is to every moral and intelligent creature. There is no man who is not under a continual obligation to have this love for God. While God is God, this obligation rests upon every man. This obligation could only cease, by God's ceasing to be the being that he is. Men are giving their attention to a great many different laws, and are estimating themselves by their success in keeping these laws, and do not consider that God is always pressing upon them the obligation to love him supremely. Though a man were to keep a thousand laws it would profit him nothing if he refused to do the one thing that God is urging.

The obligation to love God is as the character of God. God is supreme and incomparable in excellence; all excellence in creatures of whatsoever kind is simply a corruscation or scintillation from his perfections. He is infinitely loving and should therefore be loved ever and with all the capacity. We pronounce our own condemnation in not loving God; we thus declare that we prefer something else to God, and would like to have him dismissed from the throne of the universe. If we prefer our own will to that of God that means that we are desirous of usurping the throne of God.

It is in love that God has given this command to all creatures. It is a condition of all true happiness and of all true growth and of all true usefulness, that we should love that which is best. That which we most love is that which has most power over us. We are brought under the power of the character of the one we love. If we love the best, then we are brought under the power of the best. If we attach ourselves supremely to that which is finite and transitory, we make ourselves dependent for happiness and usefulness on that which may fail us any moment and then leave us supremely wretched. John Stuart Mill gave the entire love that his being was capable of to a woman with whom he lived a few years and who was then taken from him; and it was then with him as though God had died; he was made exceedingly unhappy; all the charm was taken out of life. Thus also it was with Comte. He gave to a woman the love and devotion that were due to God and when she died, he could do nothing but divinize her memory and worship it. He had surrendered his being to one who was a poor weak mortal like himself, and when she was gone from him, the universe became a blank to him. A great deal of our modern fiction proceeds upon the implication that our highest love must be given to some sinful and perishing creature like ourselves, and God is made to appear harsh and unkind because he does not accept of this arrangement and content himself with the transfer to a creature of that love which he demands for himself, and because he does not smile upon this kind of idolatry, and so often lays low our idol.

If we love God with all the heart, soul, mind and strength, we shall in the nature of things be possessed of God's love for our fellow-creatures, and shall joyfully serve them. How much misery fills the world because every man is his neighbour's rival, favouring his own and disfavouring his neighbour's interest. But when a man finds out that God loves him and will look after his interests, he finds himself free to employ his powers in seeking the profit of his neighbour. But men dislike all law, except the law of their own will; any thing that has the form of obligation is distasteful to them. You are visiting at a house where the parents are very cordial, and are very desirous that their children should also be cordial to you; they find fault with the children for not being more gracious to you, and are much distressed because the more they find fault the more shy and repelling the child is. It is simply because of the natural distaste of obligation. When you go to the house the child no sooner sees you than the thought of obligation, fault-finding, punishment arises. But love must be spontaneous; when effort is needed the case is hopeless. Neither men nor children can be chidden into love.

Hence, in the wisdom of God, the Gospel takes the place of the law. It is such a revelation of the love of God to man as is fitted to take captive his heart and lead him to do spontaneously what the law in vain sought to bring about. God does not in the Gospel cancel the requirement that we should love him supremely; but he secures compliance by the manifestation made of his own mighty love. As a rule the debtor sees nothing to admire in the creditor; the sight of him suggests a painful obligation, and he welcomes any thing sooner than the sound of his step. But let him come with a full discharge from all the debt, the case will be very different.

REMINISCENCES. CLXIX.

Extracts from Diary kept in Bombay, 1848.

June 11. This morning in the chapel, the children of the day-schools being assembled as a sunday-school, I was asked by the *Puntojis* (Native teachers) concerning the passage, "These signs shall follow them that believe." I said it referred to the first times. When the religion was once established these miracles ceased to be needed. Other proofs arose. But they were not satisfied, dwelling on the words, *them that believe*. I felt a little ashamed. I felt that we ought to be able to convince them that the believer in Christ has power with God.

At the last meeting of the Missionary Conference, Dr. S. and Mr. C. expressed second advent views. I had put the question, Will Christ pursue the same process in the conversion of the world that he did in apostolic times? sanctifying a few individuals &c. The discussion was warm.

18th. On the 13th a Hindoo came to us stating that he was from Dapooli in the Concan, and had come to Bombay that he might become a Christian. I asked him to come to my room at 11 o'clock, when I had a conversation with him, and arranged that he should spend some time with me every day. He does not appear to have had any Christian instruction; the only Christian books he has read are a Catechism and a prayer-book. He says that when he began to be convinced of the folly and sin of idolatry, he communicated his views to his friends who blamed him for them, but his mother, he says, is friendly. She is his only near relative. He appears to be a sincere enquirer, though how far to trust appearances I know not yet. He sheds tears generally when I talk with him. I have prayed with him daily. Yesterday, he at my request led in prayer. It was the stammering petition of one unused to prayer; but it was music in my ears. He has some knowledge of English and appears apt. Oh! can it be that the Lord Jesus is going to give me a brother in him? He is very ignorant in spiritual matters. Oh that the Lord would guide him into the truth! He has to-day (Sabbath) heard Mr. Allen and Mr. Hume preach, and after service asked to come into my room to pray with me. He had much more freedom in prayer to-day.

23rd. It makes my heart bleed to think of the condition of the Native church. Few in number, perhaps less than ten, after so many years. But that would'nt matter much if it were only a real church. [Some cases are mentioned that need not be now referred to.] I am overwhelmed. What does God mean by this strange abandonment of his cause and people? I am rejoicing at the prospect of welcoming a poor Hindoo into God's marvellous light, but for one that comes in, if by the grace of God he does come, how many are going into a life of sin again. In regard to the distribution of tracts, I have been led to adopt this day the

resolution, which I pray God to help me to keep: While distributing tracts to preach the Gospel as though there was no distribution of tracts; as though the only instruction were to be through the preached word.

29th. To-day I made my first essay in the distribution of tracts in the streets. Have much reason to be dissatisfied with myself. Indeed have I any reason to be otherwise than utterly disgusted with myself? I ought to have nothing more to do with myself, but live solely by the faith of the Son of God. This is my crime and all my crime, that I am not strong in the grace of the Lord Jesus Christ. I can truly say that I am happy in that grace and I find it hard to believe that any other being in the world receives such amazing communications from his God and Saviour. It seems to me that the promise of John xiv. 23 is fulfilled in me. But I feel that an immense change is to take place in me. I see what I am to aim at.

I want to have Christ walking about the streets of Bombay as he did about those of Jerusalem, and living among this people as he did among the Jews. He was emphatically the friend of the people. They were his family, his home. He had business with every man, and hesitated not to address men. And he had in perfection the talent of talking with all classes of men in a way to interest them. My habits are all sedentary. There is nothing friendly, encouraging, easy about my manner. When in the streets I feel bound home. Home is my goal and I walk till I get to it. The street is something to be got out of, not to stay in. It seems at times infinitely preposterous that I should be engaged in a missionary life. But I have a strong desire that these inveterate habits and tendencies should be battered to pieces. I want to have Jesus the missionary in my mind's eye continually. By the grace of God I may at length learn to love. Love overcometh every thing. It will be a blessed day when I feel at home in these streets, and can linger in them without any desire save to continue preaching the word.

Was thinking to-day, when a Hindoo tears up a tract or book that has been given him, we are indignant and shocked. But when another hears that same truth from a preacher, and after turning it over in his own mind goes his way forgetting it, we are not so offended. We are used to this. Many hear the Gospel from us Sabbath after Sabbath, who regularly dismiss from their minds the truths that they hear. Now suppose they received that truth in a form of a tract, and regularly destroyed it, where would be the difference? Why should we regret the loss of truth in one case more than the other? Perhaps the word has not been spoken by the preacher without much previous prayer and anxiety; and the Holy Ghost gives him utterance. Is not the spoken word in fact more costly than the printed? Is there not more property destroyed when it is rejected by the hearer, than when a tract is torn up? But we are carnal and all our standards are pecuniary.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

MISSIONARY JOTTINGS.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—When I saw you in Bombay before starting on my journey to Southern India you asked me to send you, from time to time, some notes of what I saw of the Missions. I said I would try to do so. I soon found it was impossible to write to you while *en route*; every day, every hour, was filled to overflowing with engagements. There was an infinity to see; and a great deal to do.

Now, however, in this pleasant retreat, one has leisure to look back on the journey and the more striking objects presented in the course of it; and I do not know that I can ask you to exempt me from the discharge of the duty I undertook. I cannot attempt to give you any full or elaborate statement; but, if you will accept a few jottings, slightly enlarged from the form they have in my note book, I put them heartily at your service.

My main object was to see the various Missions; but I desired also to note the condition of Europeans and Eurasians and the extent to which the means of grace are afforded them.

I remained two or three days at Sholapur. I was delighted to find Mr. Gates, of the American Mission, while diligent in his work among the Natives, anxious to minister to Europeans —especially those connected with the Railway —as he can find time and opportunity.

The most interesting matter connected with Missionary work of which I heard at Sholapur, was the movement at a village about 75 mile N. E. of Sholapur. The matter was referred to at the public meeting of the American Missions, held last October at Ahmednuggur; and probably it has been mentioned in the *Guardian*. The reading of a tract—I believe it was the *Kharâ Márg*, i. e. *The True Way*—led to conviction of the truth, in the case of several; and when the Missionary (Mr. Park) some eight years ago, unexpectedly came upon them, he was so much satisfied with their state of mind that he baptized four persons. Since then, with perhaps an annual visit from a catechist, the truth has spread around; and now fully 85, including adults and children, have been baptized. The movement has thus been entirely spontaneous, self-originated,—I mean of course, so far as man is concerned; and it seems full of significance and encouragement. Let us spread abroad our scriptures and tracts; the truth of God carries with it its own clear evidence to truth-loving hearts. Who are these converts? They are Mangs; they belong to the most down-trodden class in Maharashtra. But let no man despise them. I happened to mention the change that has taken place among them, to a military man, who is himself a great *shikâri* and an admirer of physical prowess. "I know the Mangs well," said he; "physically many of them are splendid men." It is a marvel that all that is manly has not been crushed out of them; but now the Gospel has come,—it generally comes upon them with a shock of delightful surprise, as conceding to them the rights of men,—and we may hope that the Mang population will, ere long, move *en masse*, and rise to constitute an important part of the Maráthá nation.

But let me go on. I stopped a day at Raichur, to address the Christian population connected with the Railway; and then proceeded to Madras.

I must entirely pass over a hundred things that we saw at Madras. I will dwell especially on one. It was most kindly arranged that the Missionary Conference should meet a week before the usual time. We were thus enabled to attend it: and it gave my wife and myself the greatest pleasure to meet fully eighty friends—men and women—all of them, or nearly all, directly connected with Missionary work. It was a repetition, on a somewhat enlarged form, of your very pleasant Missionary Conferences in Bombay. I was first questioned about what we had lately seen of Missionary work, during our rather extenssive peregrinations. I answered as briefly as politeness allowed; and then, in turn, put questions about Missions in Southern India. Many most important facts were mentioned. The rapid rise of the professedly Christian population in numbers was, of course, noticed:—it has considerably more than trebled itself during the last 20 years, so that now the Protestant Christian community must be 350,000. But what about the moral and spiritual character of the converts? Emphatic testimony was borne to the fact that this was steadily improving; the third generation was declared to be far in advance of the first,—although, no doubt, cases occurred of the sons of earnest Christians being much behind their fathers. All this was what one might have anticipated; but I inquired with some anxiety about the position of Christians socially. Most of them having been of low caste, and caste prejudices being so strong and even bitter in Southern India, could the Christians make their way in respectable professions and trades? The answers were much more encouraging than I had ventured to expect. Not many Christians seem to find their way into Government offices; but such professions as law, medicine and engineering are quite open to them; and a fair proportion of the Christians enter these and other respectable avocations; and there is, on the whole, a slow, steady rise in the social scale.

The subject of Romanism in Southern India was next brought up. Did the Romanists gain many Protestants over? Several of the friends answered emphatically, no. A missionary of much experience even mentioned that, in his Mission, more than a thousand Romanists had become Protestants. On the whole, I was most agreeably surprized to find that the effects of the ever-aggressive policy of Rome on the Protestant converts are so slight. No doubt, Romanism advances, as well as Protestantism. Romanists seldom or never preach to the Heathen; but they have processions and gorgeous spectacles—things in which the natives delight: they have orphanages, into which—especially in times of famine—they collect vast multitudes of children; and last, not least, they gain by intermarriages with the Heathen—the Heathen bride (sometimes bridegroom) coming over to a profession of Christianity. They also occasionally gain Protestants in this way. My notes are not very clear on the point, but my decided impression is that Protestant Christians of low caste very seldom join Rome, and this for a very sufficient reason. Caste prejudices are tolerated by Romish missionaries far more than by Protestants. If, then, a low-caste Protestant become a Romanist, he is relegated to a low and despised place in the congregation. Rome, with all her astuteness, seems in this particular to have outwitted herself. Deferring to the prejudices of caste, in order to gain higher classes, she has thrown herself out of sympathy with the lower. I wish I could say that *all* Protestant Missionaries had shaken themselves loose of the trammels of caste. I did not see much of the doings of the Leipzig Mission; the little I saw pleased me greatly; but, unless the general opinion of Missionaries in Southern India is sadly mistaken, the Leipzig Missionaries, in their tolerance of caste, have gone perilously far astray.

Since I have been here, I have heard of a case of Romish success which, I presume, is not a singular one. In the time of the famine a whole village came over to Protestanism. The Missionary, who resided at some distance, did all in his power to supply instruction; but he could not personally live among the converts. Forthwith a Romish priest took up his abode among them, and soon carried the whole population over to Popery. These were poor ignorant people;—converts who are somewhat educated hardly ever join the Romish communion in Southern India.

Here I must pause for the present.

J. MURRAY MITCHELL.

DEAR EDITOR,—Permit me to plead in behalf of our birds, squirrels and lizards. It is very sad and painful to see innocent creatures, some of them so beautiful and all so happy in the life that God has given them, wounded or killed by thoughtless boys. The midsummer holidays now give the youngsters full scope and opportunity for the use of stone and catapult, as they scour the country side in pursuit of adventure.

Once, and only *once* I believe, did I shoot a bird with a gun. It was many years ago, yet the memory of the poor thing's suffering—for I had only *winged* it—as it fluttered a-

bout in the thick bush into which it had fallen, is still fresh and painful. Thank God for a tender heart; fourteen or fifteen years have not effaced the recollection of that act of thoughtless cruelty.

Boys, it is mean to be unkind to any creature. Kill scorpions and snakes, but do no unnecessary injury to any living thing. Jesus said our Heavenly Father feedeth them, and to be cruel to what are the subjects of His especial care is a sin as well as a shame.

Parents, Christian Fathers and Mothers, teach your children to abstain from all cruelty of this nature particularly. If you do not befriend the poor birds, who will?

Young men, you who borrow guns to shoot on the Bombay flats or in the country, crows, sparrows, cranes—any thing almost you can have a shot at, and call it sport, let me say that it is a sad thing when a man finds his pleasure in that which involves the pain and death of other creatures.

VERBUM SAP.

NOTICES.

SASSOON MECHANIC'S INSTITUTE.

THE third lecture in connection with the Sassoon Mechanic's Institute for the present Session will be delivered on Saturday the 15th instant, at 8 P.M. Bombay Time, by Dr. H. Cook M. D., M. R. C. P., Principal Grant Medical College Bombay.

SUBJECT:—"The practicable Improvements of Bombay, with special reference to the drainage."

The lecture will be open to the public.

BAPTIST CHURCH, (BELLASIS ROAD, BYCULLA.) The Rev. A. McKenna, who purposes returning to Bengal early next week will (D.V.) preach to-morrow at 7-30 A. M. and 6 P. M.

Epitome of News.

MONDAY, APRIL 10.

—Mr. Baird, 3rd officer of Str. Culna, was found dead in his cabin. Deceased, it appears, on the evening previous was slightly under the influence of liquor, and had to be assisted into his cabin. He was somewhat addicted to drink. The verdict was that death of the deceased was caused by apoplexy.

TUESDAY, APRIL 11.

—Sub-Conductor Munro, while swimming in the sea at Kurrachee, was drowned.

—Mir Ali Murad is progressing. The Sind *Civil and Military Gazette* states that His Highness, though wounded, shot his assailant dead on the spot.

—The change from Galle to Colombo as the place of call in Ceylon for P. and O. steamers will be effected shortly.

—*Indian Witness*: Many persons in Calcutta who had the good fortune to make the acquaintance of Mr. and Mrs. Freiday during their visit some three years ago, will be glad to hear that they are beginning to see signs of blessing on their work at Bhamo. These brave workers have pushed up into Upper Burmah to a point some 800 miles beyond the British frontier, and are holding their ground in the face of difficulties which would have long since driven ordinary people from the field. We are very glad to hear that Mr. Freiday has seven candidates for baptism, one of whom is a Shan and the other six Ka-Khyens.

—Sir John Smale, late Chief Justice of Hong-Kong, in an address before the Social Science Association, recently gave the following weighty testimony against opium.

After a not careless onlooking for mere than twenty years, I have come to the decided conviction that the opium trade has spread abroad unmitigated evils among the masses of the Chinese population, has scandalized the good among the Mandarins, and has demoralized the bad among them; it has greatly lessened the moral power of England; as the Missionary of even the lower stratum of our Western civilization, it has all but annihilated the influence of our highest moral and religious conviction.

WEDNESDAY, APRIL 12.

—The two sons of the Prince of Wales have started for a five week's tour in the Holy Land under Messrs. Cook and Co., the well-known tourist agents' arrangements.

—The annual meeting of the National Lifeboat Institution was held at the Mansion House, London, on March 23, the Lord Mayor in the chair. The report stated that within the past twelve months eleven new life-boats had been placed on the coasts, the total now being 271. During the year its life-boats had saved 966 persons from wrecked vessels. The life-boats had also helped to rescue 33 ships from destruction. Two gold medals, 33 silver medals and clasps, 46 votes of thanks inscribed on vellum, and £5,783 had been granted.

—Says the *Pall Mall Gazette*:—It is impossible to sympathise with the outcry of the Indian press (?) against the reduction of the salt-duty in Bengal. Although lower than it used to be, the present tax is still a very heavy burden upon the ryot, and any relief is therefore welcome. Whether other taxes should or should not have been preferred before it is possibly doubtful. Our impression is that the remissions in other directions will be found to have gone too far, and we certainly think those in the right who contend that the obnoxious export duty on rice should have gone by the board before the import duties upon cotton goods were swept away. There is a sort of eagerness—a straining after master-strokes, exhibited in the sudden abolition of the latter which somewhat damages the general effect of the Budget.

—An inquest was held on March 23 in Dublin on the remains of John Lilly, the trapezist, a native of Liverpool, who was killed by falling on his head during his performance at Lowry's Music Hall on the Tuesday night previous. It was proved that he declined to use a net, wishing to make his feats more sensational.

—*Bombay Gazette*: "An inquest was held yesterday at the Sion fort by the Coroner, Dr. Blaney, on the body of Mr. Albany William Bennett, the youngest son of Major Bennett, now in charge of the Sion fort. Deceased was an assistant mail officer in the Bombay Post-office. He was found dead in his bed yesterday morning at his residence in the Sion fort." The inquest is adjourned. The deceased suffered from heart-disease. He was troubled with sleeplessness and was in the habit of taking chloral.

—*Times of India:* The Rev. Sir Emilius Bayley (brother of Mr. Justice Bayley) is one of a number of distinguished clergymen and laymen, who have forwarded a requisition to Messrs. Moody and Sankey, at present holding services in Glasgow, to spend not less than 12 months in London.

—We take the following from the *Indian Witness*. Our readers may, if they like read *Bombay Guardian*, instead of the name of our contemporay: "The good custom has prevailed among a number of our subscribers for some years, of sending a small additional sum with their annual subscription, to be used in giving the WITNESS free to poor families."

—*Overland Mail*: March 24; Telegraphic correspondence between Mr. Lowell, the Minister in London, and the State Department is published, which shows that the English Government has promised to give immediate attention to the matter of granting speedy trials to American subjects imprisoned in Ireland.——The Bill to abolish polygamy passed the House of Representatives by 199 to 42. It provides that hereafter it shall be sufficient to prove the existence of bigamous relations. Hitherto convictions have been impossible because of the secrecy of the Mormon marriage rites. Children born before 1883 are to be legitimate. The President is given discretionary powers to grant an amnesty for offences before the passing of the Act. Polygamists will be forbidden to vote or hold office either in the Federal States or in the territory of Utah. The control of elections is given to a Commission to be appointed by the President. This is a vital step, and ensures the election of a non-Mormon Legislature for Utah. It is believed that the death-knell of polygamy has been sounded.

—The Secretary for War, by the latest reports, estimates 85,000 persons to be destitute from the western floods. He has distributed 713,000 rations, and says most of the refugees must be supported for from thirty to sixty days. Several new breaks are reported in the Louisiana *levees*, but New Orleans is safe, though a large additional surface is overflowed. Yazoo City, Mississippi, situate in Yazoo Delta, is completely overflowed. The people are crowding the upper floors of buildings, whence steamboats rescue them.

—Of a total population in Scotland of 3,735,536 those who speak Gaelic number 231,602.

THURSDAY, APRIL 13.

—*Bombay Gazette*; Calcutta 12: A telegram from Mandaly to the *Rangoon Gazette* states that on the night of the 8th instant the Pintha prince, brother of the late Yenoung Mentha, the Kanee Atwinwoon, father of one of the inferior queens, and the Akkaba Woon, Commander of King Thebaw's Munipurean bodyguard, were put to death in jail for treason.

—The Steamer *Ancona* with English Mails left Aden for Bombay Wednesday, 6 P. M.

—"Steps are being taken in this city," the *New York Nation* says, "to provide properly for the Jewish refugees who are expected soon to reach this country from Russia. Already nearly 3,000 of these exiles have come to New York from Southern Russia, and nearly 1,000 are now on their way, and before the summer the number ol arrivals is expected to be increased to 10,000."

—At a meeting in Manchester on the 20th ult, it was unanimously resolved "That in the opinion of this meeting the heathen custom of drinking toasts tends to popularise the erroneous idea that men cannot meet and enjoy themselves on festive occasions without the use of intoxicating drinks, and regrets that the Poet Laureate (Tennyson) should, in his latest so-called patriotic song, attempt to immortalise a system so closely associated with the beverage that produces drunkenness, vice, crime, pauperism, and everything that causes a blush of shame to mount the cheek of all true patriotic lovers of England and her noble institutions. That a copy of this resolution be forwarded to Mr. Tennyson, and that Messrs. R. Hunter, E. D. Shelton, and R. Cottam be a committee to prepare a memorial to her Most Gracious Majesty the Queen, asking her, as patron of the Church of England Temperance Society, to use every proper influence with the leaders of fashionable society against the evil custom of drinking toasts at their various social and philanthropic meetings, as, in the opinion of her memorialists, the custom perpetuates a system hurtful to all, and decidedly dangerous to a large portion of her Majesty's most royal subjects."

FRIDAY, APRIL 14.

—*Times of India*; Few Anglo-Indians have for so long filled so conspicuous a place as Sir Michael Westropp. For twelve years he has been Chief Justice of Bombay, for twenty years he has sat on the Bench of the Bombay High Court, and it is eight-and-twenty years ago since he first joined the Bombay Bar, after fourteen years' experience at home. Now he is about to leave Bombay all classes of the community are bent upon doing honour to an

illustrious fellow-citizen, who has spent the best part of a long life among them. The members of the Bar and the solicitors of Bombay have severally taken steps to record their opinion of the lustre his brilliant career has shed upon the profession of the law. The public, and more especially the native public were engaged only yesterday in drawing up a testimonial to his merits as a public-spirited man, whose position enabled him to be—what he himself claims for the Court over which he presided—"independent and impartial between the Crown and the subject, and between the subject and the subject, whether those subjects be of one colour or of the other." Finally Anglo-Indian Society, as represented in that distinguished social institntion, the Byculla Club, have set, as he said, their seal on his career by according him the honour of a public banquet.

—Deaths last week, 453.

—The foundation stone of the new building for the B. B. and C. I. Railway Mechanic's institute was laid yesterday by Mrs. Mathew in the presence of a large number of ladies and gentlemen.

—Major Baring has had typhoid fever, but is thought to be recovering.

—*Times of India*; Simla, 13: The Foreign Office has received news of the death at Mandalay of the Pintha Prince and the Kani At winwoon, but states that it has no knowledge whether they committed suicide or were executed.

—*Bombay Gazetts*; Calcutta: The *Englishman* publishes the following telegram from Rangoon, April 12:—The expedition sent by the Burmese against the Shan States, who refused to pay tribute, has completely collapsed. After repeated repulses Yaw Mengyee proposed a conference. The Shans stipulated that he should come with only a few followers. On arrival at the Shan camp he was imprisoned, and a message in his name was sent to the Burmese army that matters were satisfactorily arranged, and requesting them to join him at once. They came, and were decoyed away from their arms, which were immediately seized. Want of pay had disaffected the men, who quietly acquiesced in their fate, and are domesticated amongst the Shans. The latter, therefore, are practically independent.

—The foundation stone of the first cotton mill in the Madras Mofussil was laid at Bellary by Mr. H. P. Gordon, the Collector, on the 3rd instant.

—Same: The annual exhibition and distribution of prizes to the children of all the native female schools in this city connected with the Mission of the Free Church of Scotland in the Bombay Presidency was held yesterday evening at the Ambroli Native Church, in the Girgaum-back-road. The Rev. R. Stothert occupied the chair. The children, numbering about 300, belong principally to the Hindu community. Several of them are native Christian converts. They were all cleanly attired, and conducted themselves in a very orderly manner. They were examined by the Rev. Narayen Sheshadri in respect of the Life of Christ, and delivered their answers in a very intelligent manner. Recitations by some of the children formed part of the programme, which was well performed. Hymns were sung by some of the Christian convert girls in the Mahratti tongue, set to English music. The prizes were then distributed by Mrs. Bythell to those who had passed in their several studies at the last yearly examination: after which the meeting was brought to a close.

The Liberal: On what authority do the Theosophist venture to teach India the secrets of *yoga*? Are Colonel Olcott and Madame Blavatsky Vedic scholars? Have they read the Vedas? Are they Hindus licensed in the schools of Beneares, Puna and Nuddea to preach? What do they know of *Yoga*? On sastisfactory answers to these questions will depend the problem whether Hindu society will readily agree to place Colonel Olcott at its head. The fact is that this gentleman has come to us with a mere empty watch-word in his mouth. He has heard that the Indian *yogi* is possessed of supernatural powers, and he forthwith goes to accept the powers without inquiring into the conditions which made them possible. Superficial students are under the impression that the *yogi* is a being who can fly aloft in the air, remain immersed in water, find out a lost brooch or converse with the *mahatmas* whose habitation is the air. If that were so, then every juggler would be a *yogi*, every table-turner and interpreter of his art, and the sapient editor of the *Pioneer* a veritable expounder of *yoga* philosophy. *Yoga* means communion and communion presupposes devotion of the highest type, asceticism of the most uncompromising kind, an utter renunciation of the world and a persistent resort to the woods and mountains. A *rishi* is nothing if not prayerful, devout, ascetic and self-denying, and his highest aspiration is God. A person who has attained God, is supposed by the *shastras* to possess supernatural powers. Now Hindustan offers unto Colonel Olcott many gems and treasures. She says—"Here is God; here is communion, here is prayer, devotion, asceticism and pious living. To attain these you are to go through certain physical and mental processes which in their fulfilment bring out certain occult phenomena. These, however, are nothing, for a true, man of *yoga* is above them and does not delight in baubles and sports. Choose from among these what you like to retain." Colonel Olcott comes forward and chooses the occult phenomena., rejecting the solid gifts which the genius of our Fatherland offers. He chooses, in fact, the husk and rejects the kernel; he prefers the box to the jewel contained therein.

Selections.

THE GOSPEL IN MADAGASCAR.

Most people know that Madagascar is an island off the east coast of Africa; many are not aware of the signal success that has attend ed the gospel there.

It has been called, not *inappropriately*, the Great Britain of Africa, though in size it is two and a half times larger than Scotland, England, and Ireland put together.

Previous to the beginning of this century it was buried in heathen darkness of the grossest type. In 1818 two agents from the London Missionary Society landed on *its* shores and broke ground. They began, it is said, with a school of four pupils. That was "the day of small things;" but "the little one has become a thousand,"—the one school has grown into 882, and the four pupils into 48,000! the one congregation has increased to 1142 churches, with 70,000 members and 253,000 adherents.

The history of missions in this island presents three well-marked stages,—namely, the period of *planting*, the period of *persecution*, and the period of *progress* and *establishment*.

From 1820 to 1835 may be said to be the period of planting. The king, Radama I., hearing of the arrival of the white teachers, invited them to his capital, and the work began under the most favourable auspices. Wonderful are the ways of God! When the missionaries arrived they found that the people had no written language. The king had four Arabic secretaries; and but for the arrival of the missionaries at this point, Arabic would have been the characters used, which would have been more difficult to foreigners. When they showed to the king the Roman characters, he said, "Yes, I like them better—we'll have them;" and his word being law, these were the characters in which the language was written.

At this stage very valuable work was done. The language was not only reduced to writing, but the Bible was translated into Malagasy; a considerable literature was provided for the people, consisting of sermons, tracts, and catechisms; schools were established, and the arts and comforts of civilization introduced. The truth made rapid progress; numbers were baptized and received into Church fellowship.

Already a considerable breach had been made in the walls of Satan's citadel, when the enemy of souls put forth his power in strenuous opposition. He stired up the heathen party, especially the keepers of the idols, who, like Demetrius and the silversmiths, raised the cry that the craft was in danger, that the people were forsaking the gods of their fathers and praying to the white man's God.

By this time the king who had favoured the missionaries was dead, and one of his wives, Rabodo, having got herself proclaimed queen (and to make her position secure, like Athaliah, destroyed all the seed royal), reigned over the land. At first she too was favourably disposed towards the missionaries, but by-and-by, influenced by the idol-keepers, she withdrew her countenance. Matters were fast hastening to a crisis when a singular incident occurred which for a time delayed the dismissal of the missionaries.

The queen had come into the possession of some English soap, and sent to them to ask if they could teach her people to make soap out of the materials to be found in the country. This question they were fortunately able to answer in the affirmative, and a contract for soap-making was entered into which took nearly five years to complete. Till it was finished, all freedom was granted to them, which liberty they used to such purpose that the Bible was printed and circulated just as the storm began to burst which drove them from the island.

To Madagascar has been granted the high honour, not only to believe on Christ, but to suffer for his sake. The *persecuting period* extends from 1835 to 1861. An immense gathering of the people was called by royal proclamation; they were commanded to deliver up their Bibles, and to return to the worship of the gods of their forefathers. This edict, however, failed to put a stop to the good work; prayer-meetings sprang up everywhere, even in the capital itself. Greatly enraged at this open defiance of her authority, the queen order all recusants to be put to death. In doing this she unwittingly did the best thing she could for the cause of Christ in the land. Had she fostered it, she might have stifled it; but persecuting it, she rooted and grounded it in the hearts of the people as nothing else could have done. Not only so, but the cruelties of this Malagasy "Bloody Mary" made her country famous in the eyes of Christendom. It was by the light of these martyr fires that other lands saw Madagascar; and the story of the heroic contendings of her sons and daughters thrilled the hearts of God's people all over the world.

No Scotsman can read the record of those sufferings without being reminded of the "killing time" in his own land, when the scaffold in the Grassmarket ended many a noble life, and the death-shot echoing among the moors told that another suffering heart was still.

Dreadful is the account of what those poor people endured. At one place they were speared and their bodies thrown to the dogs; at another they were burned under circumstances of cruelty that cannot be described; at a third they were stoned to death. The rocks above the capital saw them suspended by a rope round the waist, and hanging in mid-air they were asked to pray to their fathers' gods: if they consented, they were drawn up; if they refused, the rope was cut, and the victims falling hundreds of feet were dashed to pieces below. Like our Covenanters, many were sold into slavery, while others fled to deserts and mountains, dwelling in caves and dens of the earth.

Midnight meetings were held to which people came from distances of thirty and even forty miles. The Word of God was precious in those days, and they spent the night in reading and

prayer. When the night was rainy they ventured to sing, as the noise of the storm helped to drown the sound and prevent discovery. Did space permit, many instances might be given of the wonderful fortitude and calm joy granted to those martyrs, and the noble answers they made to their accusers.

This dreadful persecution lasted till 1861, when the cruel queen died, end her son ascended the throne under the title of Radama II. He welcomed back the missionaries. When they were expelled in 1835, it is calculated there were not more than three hundred Christians in the island; yet when the Missionaries returned they were welcomed, it is said, by more than seven hundred, so mightily had the word grown and prevailed despite the efforts made to quench it. Some sixteen hundred are believed to have perished during the persecution.

With the accession of Radama II. there came a new era in the history of Madagascar. It was the period of *progress* and *establishment* in Christian truth. The king being a sworn enemy to restraint of every kind, Christianity became too firmly settled to be again uprooted by policy or violence. After his death a queen reigned, who though personally unfavourable, still continued the system of toleration. When she died the present queen ascended the throne, and the Bible and the crown were for the first time united in Madagascar, we trust never again to be separated. At her coronation the words "Glory to God," "Peace on earth," "Good will among men," were inscribed in golden letters on the (canopy) above the throne. As might have been expected in these circumstances, from being proscribed, Christianity became quite fashionable; idols were burned, and memorial churches erected on the spots where the martyrs suffered. The membership of the Church rose rapidly; indeed, the increase was too rapid to be healthy. The people in some districts had the idea they would be treated as traitors if they did not go to church, they looked upon it as part of their service to the government; it was the fear of the queen and not the fear of God that influenced thousands. Yet all the while spiritual religion has been progressing; the leaven is working which will not cease till the whole be leavened.

The indirect effects of the gospel are very apparant. With the introduction of civilization the commerce of the country is being developed in a very unmistakable way. The tone of morals within the last eight or ten years has greatly improved. An enlightened Christian public opinion is growing up among the people; and under the kindly influence of the gospel, cruel old customs and law are fast falling into desuetude. African slavery has been abolished by royal proclamation; and though domestic slavery still exists, the first step has been taken towards total abolition.

But while the gospel is thus "revolutionizing the whole face of society, social, political, and religious, affecting everything in fact from the fireside to the forum, and from the queen on the throne to the prisoner in chains," much remains to be done. By far the larger portion of the island is still in the darkness of spiritual death. Throughout this region polygamy, infanticide. uncleanness, and all the horrors of heathenism hold carnival, and the poor inhabitants are going down daily, "as fast as the revolutions of time can carry them, to a blighted and blasted immortality without the shadow of a hope." "Pray ye the Lord of the harvest that he would send forth labourers into his harvest."*

* For the above facts relating to missionary effort in Madagascar we have been indebted to a book just published, entitled, "Notes of Mission work in Madagascar," by Rev. Thomas T. Matthews, missionary of the London Missionary Society. Mr. Matthews, while making no pretensions to literary merit, has produced, to say the least of it, an extremely readable book, which we cordially commend to all interested in the mission cause. If any are disposed to be despondent or doubtful as regards the success of work in the foreign field we cannot conceive a better antidote to such feelings than the perusal of a book like this.—*(Free Church Monthly.)*

THE TREND OF THE WORLD.

There are indications unmistakable that we are nearing some solemn crisis in history. God, if He does not take us confidants of "times and seasons which He hath kept in His own power," yet often foreshadows to the wise the secret of the future. Great world-changes do not come on us like sun-bursts or storm-bursts. And thus I am now oppressed with awe as I plainly see the manifest, persistent trend of the world toward some great event or epoch in human affairs, and the acceleration of history to some solemn crisis, and feel the quickened pulse of humanity under the mighty stimulant forces recently thrown into the life of the world. Espicially am I impressed as I see this trend and acceleration convergently directed toward a more rapid rise, advancement, and utterance of thought and science, and the swifter propagation and unification of sentiment, passion, and opinion, the world over; tending to make its mind one medium, susceptible of one universal, simultaneous impulse, and preparing the way for the reign of ideas; and—if the earth moves rightly—for the reign of those ideas which are factors of the coming of the kingdom of God, which is the kingdom of the truth and the Spirit among men.

Look over the half century just passed, and see the movement of man toward the mastery of the material world, converting it into a medium or organ of mind, tending to the unification of ruling ideas and truths, and the creation of one inter-conscious life, a move ment which seems destined to heal the schism and confusion of Babel, and to be a preparation far beyond the unification of the world under the old Roman Empire, for the coming and the reign of the Son of Man.

Look we first at man's advance toward the lordship of nature, subduing it to be the instrument of mind and a medium of thought. Note the railroad and the steam-engine, the telegraph, and the telephone..... We are apt to look upon these wonders of human art as though they had been always, as though they were parts of the course of nature itself. Yet a little while ago they were not, only in the thought of God. Within the memory of some here present to-day, God has given all these thoughts to the world. Why? They have waited since the morning of creation until now, and here they are. Not without purpose do they enter the world here and now. What is that purpose? Is it not witnessed in their actual effect? And this is also their necessary logical result. They all manifestly tend to the rapid diffusion, comparison, modification, and perfection of ideas, to the unification of thought the world over, the rise of one republic of letters, of one public law, one public opinion, one moral federation for the globe, and so to a preparation for the rule of one spiritual faith, and the one Christ of God over all nations,. No thunderings, lightnings, and voices from out the heavens could tell us more plainly than these signs, that the earth is nearing some not "far off divine event," and moving on the trend just indicated with vastly increased velocity.

Moreover, while all the above gifts of God to the world tend to give facility, rapidity, and enlargement to the utterance of truth or thought, there are others combined with these, tending indefinitely to enlarge the auditory. What means the extension of human liberty in every direction; the advance of democracy, with its blazon of free thought, and speech, and action, marching like a fate to the not distant conquest of the world; the unshackling of the millions; the fall of bastiles the world over; the perishing of the awe and power of spiritual despotism; the assertion of the indefeasible and immortal rights of man and woman; the breaking down of barriers of isolation between nations; the exploration of dark continents; the openness of the whole world? These are tending to make the auditorium wild as the world.

Simultaneous with this comes a universal demand for educational agencies and institutions throughout the world, from Pagan and Mohammedan as well as Christian nations; a cry for light and the power of seeing, and that for woman as well as man. All these demands tend to add to the power of truth, by making the audience more competent to comprehend, apply, and obey it, and to add to the numbers of those who elaborate and spread it.—Rev. T. M. Post, D. D.

TWO SCENES FROM A LONDON HOSPITAL.

It was during the time of my training as a nurse, that I met with the two following cases, which illustrate how God's Word is "the savour of life unto life," or of "death unto death".

The first was that of a man in No 17 bed of one of the large wards. We had had a busy time and the day-nurses were just about to go off duty, when the dresser came in hurriedly to say a bad case of fracture must be attended to at once. We put the man quickly to bed, and how thankful I should have been if we could have as quickly eased his pain; it was not only the fracture, bed as that was, from which he was suffering—drink had done its worst for its victim, and he was now laid low by the effects of this deadly poison, for it was whilst intoxicated that the accident happened. Even the dressers looked at him in mingled disgust and pity, and soon left him in my hands. As soon as I could, I tried to speak to him of the loving Saviour, who is willing to receive all who come to Him, and from whom even the vilest penitent will not be turned away. I felt the time was very short, and at once told him that he could not live. "Then let me die in peace, and don't bother me with such stuff," was his reply. I could only pray that God would open his eyes before it was too late. His relations were sent for, and came to see him; I told them of his state, but whilst grieving over his bodily sufferings, I could not impress upon them the danger of his soul; all they would say was, "He has always been honest and upright, and though sometimes the worse for drink, he has never done any harm." His death, which happened a few hours after his friends left him, was one of the saddest I ever saw; almost with his last breath he repeated, "Don't bother me about the future, I don't care." How earnestly one longs that those who "don't care," may be awakened to their lost condition before it be too late, and that we, who know the way of life, may never miss an opportunity of pointing them to Him who "careth for them."

* * * * *

Very different is the case of another man who came under my notice. The ward in which I was is a large one, into which most of the serious accident cases are admitted. The sister in charge had been suddenly taken ill, and I was unexpectedly called upon to take her place. Before this I was on duty in a smaller accident word, where bad cases are usually taken after operation. A few days previous, there had been a dense fog, which caused the casualties among the railway men to be more numerous than ever had been known before—no less than eight men were brought in that day. Among them was a guard, who had both his legs so badly crushed, that the only hope of saving his life was by double amputation. From the operating theatre, he was brought to the small ward where I was on duty that evening. The poor fellow excited my interest; he looked so broken down and helpless as he lay in his bed unable to move, for besides the loss of both legs, his back was badly bruised, and this caused him great pain when not under the soothing influence of morphia. The dresser told me there was hardly a hope of his recovery. I wondered if he was ready to die; the time was short that I could give to speaking to him, but I asked God to give me a message for him; he seemed to know about a Saviour, but not to realize that salvation must be a personal thing, and he could not that night say, "Jesus died for me." In a few words, I told him of a Saviour's love, of the

free gift of life to all who would accept it, and of the certainty that none would be cast out who sought for pardon. He listened, and promised to ask that the cleansing blood might wash away his sin; and I was then obliged to leave him, never expecting to see him again, as it is against hospital rules to go into any ward where you are not working, and I was only on duty in the above named for that evening. Knowing that, if he lived, he would be moved into the large ward in a few days, my joy may be imagined, when, as mentioned at the beginning of my story, I found myself appointed sister in charge of the said ward, and there discovered this amputation case doing very well, as regarded his wounds, and above all, with a bright happy face, for he had in this time of trouble sought the Lord, and he had not sought in vain! He welcomed me very warmly, and it was not long before I felt sure that he was safe in Jesus. His recovery was exceedingly slow, and he suffered greatly, both from his legs and his back, on which a large abscess had formed, occasioned by the bruises he had received; but in spite of this, he was bright and cheerful; and when I left the ward a few weeks after, my presence there being no longer required, he was "out of danger,"—yes! out of danger in more ways than one. Would that many might accept Christ as immediately as he did!—(*Service for the King.*)

LINCOLN'S FRIENDSHIP.

HOW HE SPARED THE LIFE OF AN OTD ASSOCIATE.

An Indianapolis newspaper states that during the war a man caught violating a military law at Memphis was doomed by a court-martial to suffer the extreme penalty. The sentence had been approved by General Hurlbut, then in command. The time appointed for execution was but three days off, when a little woman, throbbing like a wild bird in the hands of its captors, arrived in Washington with a letter to Congressman Voorhees. She was the daughter of the man standing in the shadow of death. Her mission was to see the President. Mr. Voorhees deeply moved by the woman's story and distress, suffered scarcely a moment to elapse before calling with her on Senator Hendricks. The plan hastily suggesting itself to him was to have the two Senators from Indians, of whom the late Henry S. Lane was senior, conduct the woman, pleading for a father's life, to Mr. Lincoln. The three presented themselves to Mr. Lane, who, after making some preparation to join the escort asked: "What is the charge against your father?" "He attempted to carry quinine to the enemy." "If that is the case," answered Mr. Lane, "the verdict is correct, and I cannot interfere."

Hope seemed to depart from the woman, and she looked as if she were in the awful presence of death. At this point Mrs. Lane entered the room. "It will not do," said that lady, addressing her husband; "this woman has come to see the President, and it is your duty to conduct her." He surrendered, took a deep interest, and the party started for the Executive Mansion, where it was at once admitted, and found Mr. Lincoln disengaged.

Mr. Hendricks, who only remembered the lady as a "little woman," introduced her, but she having never seen a President before, seemed to have lost the power of speech. "You will, perhaps, remember her father. He once lived in Springfield.', "Yes," answered Mr. Lincoln, "I remember him well. On one occasion a farmer came to my office, and taking me for that gentleman, insisted, 'You must come out and preach again next Sunday. Your last sermon did great good, and was thought the best we ever heard.' I rather liked being thought a Methodist preacher, and did not break the delusion. Oh, yes, I remember him well, and there was some resemblance between us." "She brings you terrible news of that man to-day. He is to be shot!" "To be shot?" Here Mr. Hendricks wished the little woman to speak, but she was involuntarily dumb. "She brings a statement of the case to you, I believe."

Taking the five closely written pages of foolscap, Mr. Lincoln settled back into the chair, and, folding his legs in the manner that has often been described, proceeded to read it aloud, but to himself. The reading was a study of the case. For some minutes he must have forgotten the government, the army, and everything, so completely was he absorbed in the paper. This concluded, he looked up and around the room, when his eyes, falling upon the little women, rested for a moment. Soon he spoke: "Your father shall not be shot!" The great weight of dread and agony these words lifted from the little woman and the expression of gladness that beamed from her face, like a June morning, when the world looks as though there had never been a war, and that it contained no grave, no pencil could depict.

"I guess," continued Mr. Lincoln, partly as if communing with himself, "I had better telegraph Hurlbut—yes I'll telegraph Hurlbut at once," and then he proceeded to write the message. This was slow, careful work, but concluding it, he said: "I reckon that will do." Then re-reading it aloud, he continued, "Yes, that will do." In response to a bell a secretary appeared, "Take this message," said Mr. Lincoln, in the commanding tone of a President, "and send it quickly; remain at the office until it gets through: see that it is answered and that I am informed."

Thus briefly was this duty made obligatory upon the secretary, and the Executive mind was at rest. Mr. Hendricks has forgotten what became of the other people, but he remembers after having risen to depart, of reseating himself, and the talk that for some moments followed. Mr. Lincoln laughed about the articles of quinine, and did not think taking it across the lines an offence meriting death. He knew the country about Memphis; it was malarial, and life without quinine was almost impossible. He thought it hardly proper to put down the rebellion by giving people over to an ague.

MESSRS. MOODY AND SANKEY IN GLASGOW.

Mr. Moody is a man of coution, and not in the least apt to exaggerate; but he does not conceal his very great satisfaction at the results of the work in Glasgow. He said the other night that he would have been willing at one time to have lain down his life to have seen in Chicago what he had seen in this city. He said too that in connection with the mission of himself and Mr. Sankey here not a jarring or discouraging note had been heard. Those in the midst of the battle with the enemy are able to confirm Mr. Mood's cheerful view of the situation, and to agree with him that Gospel ship sails under extremely favourable winds. A grand work is being wrought in the east end of Glasgow, where great audiences are brought together nightly to hear the "old story" put before them in the most homely, forcible and graphic manner. The meetings for men in the Temperance Institute are, in particular, a sight to witness. The congregations at this place generally embrace men who are low down in the social scale, and though many of them go away night after night to all outward appearances unmoved, it is plain that this in great numbers of cases is *only* apparent, for they are back again on the following evening, very possibly to stay to be spoken with in the after meeting. That most of the persons who attend are unsaved was made clear by a sort of census take one evening, when the Christians in the house were asked to rise, and when whole and long rows of persons had but one man among them who acknowledged himself as on the Lord's side.

What was described by Dr. Elder Cumming as one of the most useful and Scriptural addresses he had heard from Mr. Moody was delivered by that gentleman on Tuesday. It was on the subject of

INQUIRY MEETINGS.

Mr. Moody pointed out how these meetings had Bible sanction. The Saviour Himself encouraged questions and private communings with Him; and, in fact, nearly all the sweetest things He said were in answer to questions. Whenever the Gospel was proclaimed to the world and the ungodly, the preaching should be followed by a meeting whereat the people might inquire the way of life. Mr. Moody knew it was said that preaching ought to be so plain that every hearer ought to understand it; but it should be kept in mind that, simple as were the sermons mentioned in the Bible, nearly all of them had afterwards to be explained. Having referred to the immense advantages he had received from personal dealing with people whereby he was able to ascertain their difficulties, and so frame his discourses to meet those difficulties, Mr. Moody remarked that the Church might be built up and edified in the morning, but that a Gospel sermon should be preached on every Sunday evening, and that afterwards the net should be drawn to see what fish had been enclosed. He suggested as the best means a prayer meeting to follow the sermon, when the opportunity should be given to any present to stand up for prayer, and then there might be personal dealing with the anxious and unassured. This method would obviate the awkwardness and embarrassment of persons leaving their pews to go into the vestry; it would arouse and find work for the elders, office-bearers, and Christians generally: and, what was most important of all, it would lead to the salvation of many souls.

Dr. A. Bonar testified to the reality and effectiveness of the work done in after meetings, and said he should be glad if at the close of any of his discourses questions were put on the subject in hand; and Dr. Elder Cumming (one of whose remarks has already been quoted), while generally approving of inquiry meetings, said it was astonishing how many of the plainest Gospel truths were unapprehended by their congregations. Again, his experience was, that though a conscience might be awakened by a sermon, its effect too often passed away when the hearer left the church. There was, however, no flinching the truth when there was face-to-face individual dealing. When a man or woman went into an inquiry room, that alone was a great step towards Christ, and the communications there held were useful alike to the minister and the anxious soul.

On the following day the subject dealt with at the prayer meeting was

ASSURANCE.

A number of speakers took part in the discussion, the general bearing of which went to show that assurance was absent because of unbelief in Christ's own words, because of too little knowledge of the Bible, and because of a want of complete personal surrender to the Saviour. Mr. Moody brought the conversation to a close by naming six causes of a lack of assurance, namely, unconfessed sin, unwillingness to confess a fault to some person injured, hard feelings against a neighbour or acquaintance, a refusal to act up to the light already possessed, an unwillingness to work in the Lord's vineyard, and a too great absorption of the nominal Christian in worldly affairs.

"DEALING WITH BACKSLIDERS."

was the subject considered at the noonday meeting on Thursday. Mr. Moody opened the discussion by giving a number of texts suitable to the case of backsliders; these included:—Jer. vi. 10, 16; ii. 5, 9, 11, 19; iii. 12; xxix. 4. Hos. xiv. 1, 4; Rev. ii. 5.

Mr. Moody said that his experience was—and doubtless it will be borne out by that of many of our readers—that the least said to the backslider the better; let them hear the word of Him whom they had deserted.

On Friday, at the class attending the inquiry meetings, "Slightly convicted of Sin" was the theme taken up; and the following among other texts were quoted: Jer, viii. 11; 1 John i. 10; Rom. iii., the whole chapter; Isa. liii. 6; Prov. xx. 9; Gal. iii. 23; John viii. 24; Jer. x. 23; Heb. iii. 13; Jer. xvii. 9; Psa. cxxxix. 23.

FEAR TO BE FRIVOLOUS.

In one of Dr. Joseph Parker's latest sermons we find this excellent word on a point that demands attention, especially in these latter days:

Frivolousness will ruin any life. No frivolousness succeeds in any great enterprise. No frivolous man succeeds in business of a commercial kind. Business is not a trick in amusement, it is hard work, hard study, daily consideration, incessant planning, wakefulness that ought never to sleep. If so for a corruptible crown, what for an incorruptible? The danger is that we make light of the Gospel because of our disregard for the manner in which it is spoken. Were we anxious about the vital matter we should not care how it was uttered. All mere study of manner and way of putting familiar truth, is an accommodation to the frivolity of the age. When we are told to make our services more interesting, our music more lively, our preaching more animated, we are but told to stoop to the frivolity of the time, that we may entrap a truant attention and arrest a wandering mind. Given, an anxious people, hungering and thirsting after righteousness, knocking at the church door, saying "Open to me the gates of righteousness, I will enter in and be glad; this is the day the Lord hath made," we need not study any mechanical arrangements or urge ourselves to any unusual animation of manner; the urgency of our desire, the purity and nobleness of our sympathy, would supply all the conditions required by the God of the feast, for the pouring out of heaven's best wine and the preparation of all the fatlings of the heavens for the satisfaction of our hunger. God makes all the universe contribute to the soul's growth. "My oxen and My fatlings are killed and ready, therefore come to the marriage." He keeps back nothing from the soul. He plucks the highest grapes in the vineyards of heaven for the soul, He seeks out the goodliest and choicest of his possessions and treasures that the soul may be satisfied; He has kept back nothing: last of all He sent His Son, saying "They will reverence My son." In that fact see the symbol of all thrt can be crowded into the suggestion that God withholds no good thing that can minister to the soul's development, and the soul's growth in truth and love and grace.

A CENTRE OF BLESSING.

When Lady Rowley, twenty years ago, invited a young Scotchwoman to accompany her to a Bible class in a small room in Wellclose Square, Ratcliffe, she must little have imagined that she was laying the first stone of a Home which should become a centre of Christ-like effort, a centre, from which has flowed a tide of blessing over the East End, which has spiritual birthplace of thousands, which has been the means of rescuing many thousands of unhappy little waifs and strays from a life of crime and poverty, and the influence of which to-day is felt in all lands through the life and labours of servants of Christ who in this Home first caught the inspiration of fervent love for souls. Thus it was that Miss Macpherson whose name is fragrant wherever Christian truth is known and Christian service valued, was first introduced to the East End of London, and then it was that, beholding the sins and sorrows of London slums, she was fired with a desire to unfurl in the East End the banner of the cross and bring to bear on fallen men and women the influence and activity of a practically consecrated life and love.

THE COUNTLESS THREADS.

While the Home of Industry, the outcome of these years of labour, is too well known to require description on my part, only the privileged few have any idea of the multitude and variety of Christian agencies which here find their centre and source. It is indeed a Home of *Industry*, and its emblem—a Beehive—is fittingly chosen, inasmuch as it is the daily scene of activity, laborious, unceasing, and beneficent. As the countless threads of the silk weaver's loom appear hopelessly confused until you observe that under one guiding hand all are employed in forming some harmonious design; so here, the variety and number of operations seem bewildering until on closer acquaintance one finds that under the care of Miss Macpherson and her loyal band of co-workers, each having her own specific department, all are united in the grand aim of carrying blessing to sin-stricken men and women, advancing the kingdom of Christ, and bringing glory to God.

A BUSY SCENE.

From early morn until eleven at night the work is incessant and varied. The Flower Mission, which here took its rise, still finds here a home, and ladies from all parts of London come to aid in making up little bouquets and preparing text cards, while carts laden with hampers of flowers are to be found before the doors. The widows' meetings I but recently described, and need not recapitulate. The Jewish mother's class, to which I spoke about a year ago, and of which I cherish the memory, still prospers. The constant stream of applicants for advice, comfort, or aid occupies much time, patience, and wisdom. On the evening of my visit last week I found seated on a form a motley row of such applicants. One poor woman—pale and suffering—wanted a hospital ticket; an afflicted man wanted a surgical aid ticket; a decent lad, fresh from the country, having drifted into that terrible place, a common lodging-house, had been advised by some of the inmates to come here for advice as to obtaining employment; a poor woman with a baby in her arms had, in a neighbourly way, brought two girls (eleven and thirteen respectively), whose mother had died that morning, and whose father was in the hospital, to plead for "a bit of black" to follow their mother's body to the grave. These young girls earn a scanty livelihood by match-box making (receiving 2¼d. per 154 boxes), and stood before us, each being clad only in a worn petticoat and a thin cotton jacket. Many ladies, I may mention, sent their cast-off mourning attire to the Home of Industry, and highly is it prized by such bereaved ones; it is a kindly office to enable them to wear some little token of sorrow. To provide for applicants such as I have mentioned, gifts of cast-off clothing (mourning or otherwise), hospital and convalescent home tickets, and tickets for the Surgical Aid Society, &c. are welcomed by Miss Macpherson. For the poor little match-box makers, such as I have mentioned above, there are many meetings, teas, classes, and loving schemes for kindly and timely aid. The railway men are not forgotten, and I can recall some remarkably interesting meetings, specially for this class, held in the Home of Industry. Then there are the children gathered in, fed, clothed, taught and sent to Canada. Over 3,000 have already been sent, and a party is now being prepared. The elder girls, rescued from lodging-houses and homes of poverty, are trained to habits of cleanliness, industry, obedience, and tidiness for domestic service. Then there are Bible readings for various classes, Gospel and Temperance meetings, lodging-house visitation, and the well-known monthly worker's meetings. At present, I may remark, over 1,000 families are more or less directly under the beneficial and Christian influence of the workers and their labours. Beside all this there are the Strangers' Rest, the Welcome Home, the Scandinavian Sailors' Home, and the Bridge of Hope, which have hived off, so to speak, from the Home of Industry.—(*Word and Work.*)

Miscellany.

—The Rev. T. F. Clark, who was lately in Bombay, writes to the *N. Chr. Advocate*, an account of his visit to St. Paul's London:

This is one of the great buildings of the world: it is a grand solemn poem in stone. Securing a good seat I closed my eyes to the majestic columns, the dim ceiling above and the dashing lights on either hand and surrendered myself fully to the witchery of the marvelous music which is always rendered in this cathedral.

The first tremulous notes from the grand organ sounded like the murmuring of gentle waters over the crystal rocks of Paradise. Then the white-robed choir joined with a burst of melody which made the heart throb quick and strong, Throughout the entire service of song the deepest, grandest echoes reverberated in thunder tones through the broad aisles, and gentle echoes softly trembled among the great arches and carved capitals of the great columns. I was delighted, yea, entranced, with the music; but as the last sound died away and the singers sunk back in their seats, I asked myself, What has this choice music done for us? We are thrilled, and in a sense inspired with an elevated feeling; but passion is not subdued in you man with a bloated face; the arm of music is not strong enough to break his fetters though Orpheus touch the chords. Nor has power over temptation come to this weakfaced young man on my left: nor hope to the discouraged, tired-looking woman before me. Indeed, it seemed to me like leading one with bright promises of revealment up to a great, dark, solemn portal and there leaving one, cheerless and alone, with the merciful Christ yet afar off. It was not as a warm, strong hand grasping ours and leading us into the presence of the Lord that we might be comforted. Before the preaching a large number departed, being interested only in the singing. I was sorry to see this, for they needed more than they received.

The sermon was preached by one of the prebendaries, Rev. Peter Marshall. When the black-gowned verger opened the door and the venerable man entered the high pulpit, I was afraid the congregation would not be interested. But my fears were all dispelled after he had spoken a few words; for his voice was still clear and sweet. His subject was, "The healing of the centurion's servant." The sermon was marrow and fatness. He did greatly magnify the name of our blessed Lord. I wondered at the warmth with which he urged the congregation to accept Christ, which alas, is not common in those great churches; but I soon understood it all. An associate for forty years in the work, the Rev. Michael Gibbs, had died that morning—and the preacher felt he was standing on the borders of that land of rest, smelling the sweet breezes from the land whither his friend had gone.

The sermon ended and then came the holy communion. The celebrant was Canon Milman, a noble-appearing man, son of the noted author who bore the same name. The Canon's long white beard and flowing garments caused him to seem like a Jewish high priest of the long ago. We partook of the Lord's supper in the extreme eastern part of the choir.

ASIATIC SOCIETY MUMBAI

It was a long distance to walk and very embarrassing to pass along in the glare of the many lights between the double row of singers, over a polished marble floor which echoed loudly with every step, on, on, three times the length of any church in Syracuse, until the steps before the great altar were reached. Here we knelt and the celebrant with two assistants gave to us the consecrated emblems. The costly dish which held the bread, and the massive golden chalices wherein sparkled the rich wine, at first seemed painfully out of place as I thought of that "upper chamber" where the first communion was held. But I soon forgot all the glitter of princely trappings; for the Lord was revealed to me most graciously in the breaking of the bread. Yes, He met me there just as He did once at His table in a poor little church in the backwoods when I tasted raisin water out of a five cent goblet. Ah, Christ cares nothing about surroundings, all He asks for is loving, obedient hearts. But I was sad to learn that the audience only numbered about sixteen hundred persons and only seventy-eight persons went to the communion. Think of it! That vast cathedral! That serviee costing thousands of dollars! and millions of souls perishing and only that number there. Indeed there is something wrong.

—*Zion's Heratd*:

The spirit of the age is tolerant of men who, while teaching some leading truths, pride themselves on being disseminators of manifold minor errors. Carlyle, who was pre-eminent for skill in writing much error with a little truth, apologizes for such teachers by saying: "You take wheat to cast into the earth's bosom. Your wheat may be mixed with chaff, chopped straw, barn sweepings, dust and all imaginable rubbish; no matter. You cast it into the kind just earth. She grows the wheat. The whole rubbish she silently absorbs, shrouds it in. The yellow wheat is growing there. The good earth is silent about all the rest, has silently turned all the rest to some benefit too, and makes no complaint about it." This is very plausible, but not conclusive in favor of teaching error. It is, in fact, only half true as an illustration; for though the "good earth" may shroud the chaff, she will just as surely nourish the seed of weeds contained in the rubbish. And the hearts of men having greater affinity with error than with truth, will certainly prove so rich a soil for the false teachings of a partially unsound pulpit, that like weeds those erroneous teachings will grow in such luxuriance as to choke the truth. Hence, though a good man may be tolerant of men whose preaching is a compound of truth and error, he will neither support them nor apologize for their destructive practice. He knows that Satan has no more effective servants than teachers who glory in preaching an adulterated Gospel.

TELEGRAPHIC NEWS.

Cairo, April 6th: The financial agent of Ismail Pasha, the ex-Khedive, has been expelled from Egypt. Arabi Bey repudiates the pretensions of Ismail Pasha to the Viceroyalty.

Tunis, 7th: The French troops have completely annihilated the followers of Bou Amena, who himself has escaped.—The main body of the insurgents in Tunis has taken refuge in Tripoli.

London, 8th: The great Powers have come to an agreement for the modification of the organic law, lately approved by the Egyptian Chamber, which gave that body the power to vote the Budget. The modification refers especially to those clauses which impair foreign control in Egypt.—Turkey has not been consulted in the matter.

St. Petersburg, 8th: A dynamite mine has been discovered under the line of the railway near Moscow. Eighty arrests hove been made in connection therewith.—The attacks upon the Jews have been recommenced, and one hundred Jewish residences have been demolished by the mob at a township near Cherson.

9th: An Imperial ukase has been issued relieving Prince Gortschakoff from the ministry of foreign Affairs. His Highuness, however, retains the dignity of Chancellor.—M. Giers has been appointed Minister for Foreign Affairs in the place of Prince Gortschakoff. This is interpreted as showing a pacific tendency on the part of the Government.

London, 10th: The Government has sanctioned the release of Mr. Parnell for one week on parole, in or ler that he may visit his sister in Paris, whose child has just died.

Cairo, 10th: The Egyptain Government has refused to recognise the Italian sovereignty over the settlement at Assab Bay, and the Italian Government in reply has sent a vigorous Note to Egypt asserting Italy's perfect right to sovereignty in that quarter.

London, 11th: Mr. Parnell on his journey to Paris, evaded the demonstrattions prepared for him on his arrival in London and elsewhere, and travelled with all possible speed to his destination.—The Volunteer review at Portsmouth yesterday was a great success. Thirty thousand volunteers were present, and the manœuvres were witnessed by their Royal Highdesses the Prince of Wales and the Duke of Cambridge, besides many other distinguished personages.

St. Petersburg, 11th: The *Journol de St. Petersburgh* publishes an article to-day referring to the change in foreign Ministers, in which it states that the present policy of Russia is very pacific.

Paris, 11th: The French Governmeut has sent a circular to its representatives abroad, expressing a hope that the monetary conference will re-assmble during the present year.

Cairo, 11th: It is reported that a plot has been discovered to assassinate Arabi Bey, and that numerous arrests have been made in connection therewith.

London, 12th: The German and Austrian press express great satisfaction at the appoiutment of M. Giers as the Russian Foreign Minister.—His Royal Highness Price Leopold has recovered from his recent indisposition, and his marriage is fixed for the 27th instant.—An American suspect has been released from imprisonment at Naas.—The *Standard* publishes a paragraph in its to-day's issue, stating that the shareholde.s of the principal Indian banks are seriously considering the question of fusion, with a view to economise the expenditure in the working of the same.

St. Petersburg, 12th: Prince Lobanow, the Russia Ambassador in London, has been summoned to S. Petersburg, where it is believed he will replace General Ignatieff as the Minister of the Interior.—The murderers of General Strelnikow, who were recently respited at the last moment, have now been hanged.

Madrid, 12th: The state of siege in Catalonia, which was necessitated by the riots there in connection with the Franco-Spanish Commercial treaty, has been raised, as tranquillity in that province has now been restored

London, 13th: At a Conserbative banquet given at Liverpool yesterday, the Marquis of Salisbury made a speech, in which he expressed his opinion that the Irish Land Act cannot last. His lordship expressed his approval of the scheme for providing facilities for small tenants to purchase the farms in their occupation upon just and reasonable terms.—Her Majesty the queen-Empress, weose health has derived much benefit from her change at Mentone, is now returning to Windsor.—OBITUARY.—Lieut-Generat Cannon (?) and Lieut.-Gel. Dehardy (?)

PASSENGERS SAILED.

Per P and O Str *Cathay*, 10 : additional :

For London—Mr and Mrs Haumout, Mrs Duke and infant, and Mr and Mrs Davidson.
For Brindisi—Said Nooroodeen.
For Venice—Lieut Colonel and Mrs Graham.

Per *Speke Hall*, 12, for Liverpool :

Dr R Jamieson and 3 children, Mrs Hendley, child, and infant, Major and Mrs Scott, and 3 children, Mr and Mrs Joscelyne, child, and infant, Rev and Mrs Gale, Mr Gahagan, Miss Thomson, Mrs Porteous, Mr Haygarth, Mrs Haygarth, Miss Corbett, Master Corbett, Lieut C B Brounlow, H H Raja Rampal Singh, Mr Geo Temple Capt and Mrs Fordyce, Mr J Kearns, and Mr Fakur Deen.

Per P and O Str *Rome*, 14 :

For London—Brigade Surg and Mrs Eteson and child, Mr and Mrs Cruddas, 3 children, and 2 infants, Rev G B and Mrs Streeten and 1 child, Sir Offley Wakeman, Mr Wakeman-Newport and Mrs Hallum, Major H S Jarrett and friend, Col C and Mrs Goodfellow, Hon Mr James and Mrs Graham, 2 children, and 2 infants, Mr and Mrs F A Owen, Mr J H and Mrs Prinsep, Miss Prinsep and child, Msss Perry, Col R S Simmonds, Mrs Dalmahoy and infant, Lieut Col J M Galloway, Mr G G Arbuthnot, Mrs Porter and infant, General and Mrs Emerson, Mr H J Hill and Mrs Hill and 2 children, Mr James Gordon, Mr John Gordon, Mr and Mrs E Lambert, Major and Mrs Foord and infant, Major Genl and Mrs Stewart and Miss Stewart, Mr and Mrs Buyers, 2 children and 1 infant, Rev D and Mrs Mackichan and 2 infants, Mrs C H Denham and child, Mrs Armstrong and child, Mr and Mrs Reinhold and infant, Miss Hodgkinson, Mr A W Harrison, Mrs Hathaway and 2 children, Genl C M MacGregor, Major Walter Scott, Mr and Mrs F B Maclaren and child, Mr Renttenberg, Mrs W B Taylor, Sir R and Lady Egerton, Mr Gell, Mrs Clark, 2 children and 1 infant, Mr T Carrer, Mr and Mrs Nicol, Mrs Welsh and 2 children, Mr H Fraser, Mrs Brckett, Mr C H Dundas, Mr Slater, Mr Clark, Mr W R S Jones, Mr L Porter, Mr J Carpenter, Sir Salar Jung's two sons, Mr G F Heenan, Mrs Heenan, Mr W Hutton, Mr and Mrs Colvin, 1 child and 2 infants, Mrs Milton, Mr and Mrs Thomson and child, Mr A J Smythe, Mrs and Miss White, Mrs and Miss Seward, Mr D Christie, A Gentleman, Mrs Foord, Mr Chisholm and infant, Mr E Nicholl, Mr C W Park. Miss J Geoghegan, Dr Mirza Ali, Mr D Campbell, Mr A G Fernley, Mrs Mahony, Master W McEvey, and Mr Hore.

For Brindisi—Dr E A H Roe, Mr and Mrs Fisher, Mr and Mrs Fisher, Mr H G Joseph, Capt J Hart, Mr Ross Mangles, Mr Tibbs, Rev A Bridge, Dr Downey, Mr G A Watson, Mr Kilkelly, Lieut Col Barras, Mr McMeekins, Mr McTavish, and Mr D N Doakes.

For Venice—Mr J Nugent, Mr G Von de Wense, Mr W H Glenny, Miss Dixon, Mr W L Burgess, Mr and Mrs Mackenzie, and Mr G Smidt.

For Gibraltar—H E the Governos-General of Goa, and Mr and Miss d'Almeidai Albuquerque.

For Marseilles—Mr M Mavrogordato.

PASSENGERS ARRIVED.

Per P and O Str *Hydespes*, 11 :

From Port Said—Mr and Mrs S B Ziegler.

From Marseilles—Hon'ble G C Napier, and Sir A Lyall.

From London—Lady and Miss Lyall, and child, Mr W G Ham, Miss Cunningham, Mr J Burnside, Mr J Mason, Mr A Masterton, Mr J Muir, Mr J Ranking, Mr G Smith, Miss E Baillie, Mrs M L Hagger, Mr Frank Potter, Col Brine.

From Brindisi—M J Mitchell, Mr Badcock, Col W A Baker, Earl of Airlie, and Mr A H Mahomed.

From Venice—Mr Heinrich Reinbold, and Mr W Coutts.

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Subscriptions received from 8th to 15th April 1882.

G. J. Catley, 30th June 1882, Rs. 1-8; J. Setterfield, 24th January 1882, Rs. 5; Captain Newell, 21st October 1882, Rs. 6; W. Howison, 4th August 1882, Rs. 3-13; D. S. Clark, 21st January 1883, Rs. 7-10; Mrs. E. Barton, 31st May 1882, Re. 1; Rev. Ira A. Richards, 31st December 1882, Rs. 7-10; Rev. John Traill, 1st March 1882, Rs. 7-10; E. Pastina, 8th April 1882, Rs. 1-4; Rev. R. Scott, 31st July 1882, Rs. 6-3.

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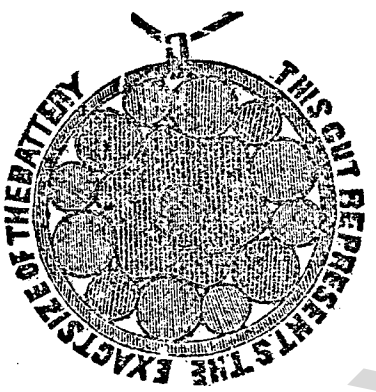

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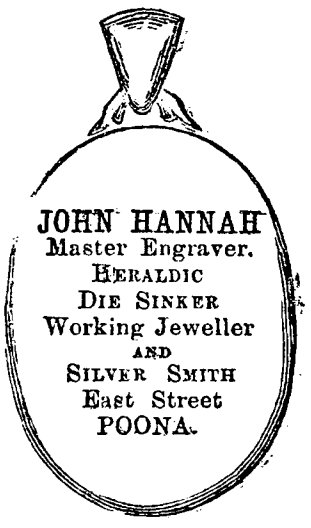

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